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M. N. Suyunbaev,
professor, Kyrgyz-Russian Slavic University
named by the first President of Russia Boris Yeltsin,
Bishkek

THE ROLE OF YOUTH IN SOLVING PROBLEMS OF THE COUNTRY

Before the Kyrgyz Republic faces the difficult task of modernization and development. One of the main resources of these tasks would be to involve young people in the solution of these problems. At the heart of democracy in the West, largely support the modernization and development — the priority of individualism and personal freedom. Even then — appearing parties, NGOs as a way of strengthening the capacity of individual wills. How do things stand with the priority of individualism and individual freedom among young people in Kyrgyzstan?

In Kyrgyzstan, the average life expectancy is low — only 58 years old. The birth rate is quite high by world standards. This leads to the fact that in Kyrgyzstan the population is quite young. Potentially — it is a significant resource for development: young mobile workforce. However, the role of young people in public life is quite low. With what it is connected? In our opinion, the positive and negative factors affecting the role of youth in the development of the Kyrgyz Republic are mainly in historical and geopolitical features of the country. So first look at these characteristics, then how they affect the role of youth in the development of the country, and finally — what conclusions and recommendations from this follow.

Historical and geopolitical features of the country. As we know, societies are three main stages of development of civilization: the archaic, traditional and industrial.

In an *archaic society*, identity is not yet capable of self-awareness, to the assessment of his knowledge, moral character, ideals, motives, it is not peculiar to the control over their own actions, and accepting

full responsibility for them. In view of this archaic society in developing a system of strict social control, which is almost completely subordinated to certain rules of human behavior.

The behavior of people in a *traditional society*, their relationship with each other, their whole life is governed mainly a tradition that needs no rational interpretation is not conceptualized in terms of benefits and rewards, and take on faith, expressed in proverbs, sayings, and customary law.

The archaic and traditional societies, the role of young people (men) as a mobilization reserve in case of war was high in the past, but not now.

Archaic and traditional communities are generally mono-ethnic.

In the *industrial society*, which in general has a modern adult education system has received, it has the following features. A man controls his own actions, accepts and bears full responsibility for them. The regulator s behavior are the ethics, law, ideology, all expressed understandable way.

The industrial community in Kyrgyzstan — is usually poly-ethnic community. It is known that, in contrast to the Kazakhs, Kyrgyz have not always present a hereditary transfer of power and social- status differentiation of society into “ak-suyek” (white bone) and “Kara-suyek” (black bone). The social organization of the Kyrgyz often prevailed the principle of meritocracy, in which were important personal qualities and human dignity, claiming the power and control of a native or tribe. In Kyrgyzstan, unlike Kazakhstan (Genghis Khan), and Uzbekistan (Timurids) power was not sacralized. This was due to the fact that representatives of the Kyrgyz elite were almost completely destroyed by Mongol invaders under the crackdown. Feudal institutions — including rigid class division — established themselves only in the south of Kyrgyzstan — in the framework of the Kokand Khanate.

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Kyrgyz democracy — it is likely that J. Schumpeter defined as “competitive elitism”. The authorities have always belonged to the Kyrgyz law on the recognition of the authority of the people. And, as a rule, it was the authority of the intellect. Survive people could only help those who best know what to do, it is better able to anticipate, design, contemporary language [1].

The mechanism of democracy in traditional societies — fundamentally different. At the heart of it — interests of the community. Man is obliged to follow the will of the majority, but not all, and the only kind of its own. And the very submission is not based on an agreement (the law), in Western society, and traditions, social norms.

In traditional nomadic Kyrgyz society any physical (male) work in addition to livestock, was considered unworthy.

In traditional nomadic Kyrgyz society institutions of Islam could not gain a foothold.

Features of the group consciousness of Kyrgyz nomads imposed a special mark on all their actions, and in some cases allow them to understand the behavior of only taking into account peculiarities of their perception and thought.

Lack of self-awareness at the individual and the need for approval from “above” gave rise to certain social behavior nomads served basis psychological subjection of children to parents, family. This explains the conformist behavior of nomads based on tradition, OK, so-called “kyrgyzchylyk” with which the Soviet government led a bitter struggle all the years of its existence.

Literally, this term can be translated as “to be authentic Kyrgyz”. “Kyrgyzchylyk” meant the need for strict observance of a number of moral and ethical standards, the violation of which led to public contempt. “Kyrgyzchylyk” demanded by nomads for centuries to follow the prevailing customs and traditions in relations between older and

younger, women and men, parents and children, etc. all fetters initiative among young people.

Because of space Mountains in Kyrgyzstan, 4-D. This is not a trivial statement. Because in the flat country for the average person (not a theoretical physicist) three-dimensional space: x , y , t . Gore is not present, so there is no coordinate z . It has been observed that a person can simultaneously perceive three space coordinates. When their 4, the time coordinate (t) as it falls from the perception — during pauses. Who was in the mountains, noticed — after a while it is difficult to determine the 15 minutes have passed or 40. Look at Tibet — where time stood still.

If you invite a mountaineer to visit on a Friday, he can come on Thursday could on Saturday: “After all, you’re invited” (and what kind of day for it is not so important). Caucasian same (and the West) punctual. Z -coordinate is not — and then the time coordinate — on horseback. Timing polished rail network: do not come in time — your train will leave.

The higher in the mountains live the community — the more they lag behind in development. While most of the country is located in the 19-th century. Look at the village in the province of Kyrgyzstan — and ask yourself, what century since lived in Europe? The higher into the mountains — the farther in the Middle Ages. In most parts of Kyrgyzstan, time has stopped. No wonder L. Gumilev [1, p. 188] referred to as “detainees” civilization Eskimos, the Ottomans, the Spartans, and the Polynesians Eurasian nomads.

As noted by contemporary French researcher Catherine Pujo [3]: “The nomadic peoples — while paradoxically static, slower, especially after seasonal migrations, in contrast to the settled communities where time is fast and volatile”.

Professor B. Turusbekov [4] examined more than 20,000 teenagers, inhabitants of Central Tien Shan, Pamir and Alay, and came to a surprising discovery. He found that “the Highlanders in their physical development, vegetative maturation, general physical fitness, many other anthropometric features behind the Europeans,

Americans, Caucasians.” Rostov-weighted indices have our guys, especially the highlands, down 20–25 % (!), And they ripen late in the... 2–2.5 years. Consequently, the biological age they do not coincide with physical. They grow up so only to twenty years.

This is a fact in the 19th century, said J. A. Gobineau [2], in many lands the physical development of Swiss residents are so slow that men sometimes it does not end even in 20 years.

Conclusions. And military democracy (meritocracy), and led a nomadic life conditions of “social elevator “ social mobility. It is as care from a nomadic lifestyle determined the extraordinary popularity of education among the indigenous population, first the men and then the women. Three-quarters of the Kyrgyz population lives in villages and small towns, ie in archaic and traditional societies. Not everyone who lives in the big cities can be attributed to an industrial society. Many of them are citizens first and second generations. Not to mention those who live in “the very zones“ in Bishkek and Osh.

In the pre-revolutionary period, and for a long time after the establishment of Soviet power in the Kyrgyz people as a whole it was on the traditional stage of historical consciousness. Unfortunately, after the collapse of the Soviet Union, the decline of the economy, this process was interrupted. Currently, our society archaizing in civilizational terms. In political terms — is regionalism, tribalism and corruption; social — unemployment or low-skilled jobs, culturally — the resumption of bride kidnapping, exorbitant expenses for the funeral and tois, talk about legalizing polygamy. All this indicates that the reduced level of our civilization.

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and feasts, talk about legalizing polygamy. All this indicates that the reduced level of our civilization.

We were poor Muslims, because they were nomads. We remain poor Muslims, because a citizen of Kyrgyzstan must be integrated into the following elements of identity:

- As a citizen and resident of the CIS countries: Kyrgyz and Russian languages are based on Cyrillic.
- As a participant in the global world: the English language based on the Latin alphabet.
- As a Muslim Arabic language based arabitsy or Orthodox: Church Slavonic.

Majority of the population of Kyrgyzstan to integrate all these elements of identity can not be! So who goes to religion — falls out of development and — on the contrary. Given the religious renaissance of the past two decades, the number of drop-down development grows.

Kyrgyzstan does not see itself in a classic East- West opposition to his. Due to the long-term coexistence with Russia, then the Soviet Union, the Kyrgyz Republic there are in the zone of the European way of thinking and values.

The Kyrgyz refer to the Hanafi madhhab, one of the four Sunni legal flows, which is considered the most liberal. Kyrgyz are more positive about the influence of Western culture than the representatives of other nationalities living in the country. Mainly due to the fact they believe that Western culture facilitates access to knowledge and technology.

As a result, studies show that the level of mobility in the Kyrgyz society is very high (41.1 %), as well as readiness for adaptability (41.7 %). Almost half the population is ready to work in another country, even if it is associated with some higher requirements, for example, learning another language, professional development or change of specialization.

It is the high adaptability determined, for example, the fact that the Kyrgyz faster and more efficiently than their neighbors have

mastered the system of market relations, a painless involved in labor migration easily replaced traditional activities to new, previously not peculiar to them.

According to various estimates, from 500 to 800 thousand Kyrgyz citizens left to work in other countries. Even if you take the average figure, with respect to the total population — it is one of the highest rates in the CIS. Kyrgyz labor migrants are more diversified than their neighbors in the region, chosen occupation, work successfully not only in trade but also in services, construction, industry, agriculture. According to some estimates, the Kyrgyz today among the three ethnic groups whose population living outside of the country exceeds the number of people living within national boundaries.

Higher competitiveness of young people in Kyrgyzstan, compared with young people, such as Tajikistan and Uzbekistan, leading to their greater mobility. As a result, in Kyrgyzstan it remains the most competitive (now compared to their older generations) youth.

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It is necessary to review the legislation and to raise the age of legal capacity of young people of Kyrgyzstan to 21–23 years. It is necessary to study the problem of cultural identity, “congestion” which may increase if it is decided to transfer the Kyrgyz language in the Latin alphabet. This will lead to further “loss of development” of young people.

The strategy of advancing the development of young people, its youth (lack of experience) must be seen not as a weakness but as a strength. Young easier and more interesting to develop innovative activities: information and communication technologies, etc. It is not necessary to focus on those activities that require expertise (ie, age). For example, law, etc.

The local governments of Kyrgyzstan there is a shortage of personnel. It is necessary in the functions of local government services and the public sector as a whole to study carefully “niche” for youth activities.

The root problem of youth — the lack of “responsibility.” The fallacy of the current strategy on youth is the fact that it is trying to “swing right”, forgetting the fundamental unity of rights (responsibility) and duties (rights). The strategy of “indirect action” Youth should be not to “rock” of the right, and to take responsibility. And come right themselves — after liability.

Another mistake is to try to get out at once to the national level, “to kindle a fire of world revolution”. Rights, the authority must be acquired through youth participation primarily in local development. But to overcome the ethnic peculiarities of mentality, to do it better on the basis of inter-ethnic relations youth.

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